

METHODIST
FAMILY MANUAL:
CONTAINING THE
DOCTRINES AND MORAL GOVERNMENT
OF THE
METHODIST CHURCH,
WITH SCRIPTURE PROOF,
ACCOMPANIED WITH APPROPRIATE QUESTIONS.

TO WHICH ARE ADDED,
A SYSTEMATIC PLAN FOR STUDYING THE BIBLE, RULES FOR
THE GOVERNMENT OF A CHRISTIAN FAMILY, AND A
BRIEF CATECHISM UPON EXPERIMENTAL RELIGION.

By Rev. C. R. LOVELL,
OF THE OHIO ANNUAL CONFERENCE.

WITH AN INTRODUCTION,
By Rev. C. ELLIOTT, D. D.

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P R E F A C E .

THERE are some words which possess a peculiar charm, such as husband, wife, father, mother, brother, sister, and home. The word **FAMILY** includes all these, and ought to have superior attractions in the sound. All the intelligent and virtuous will admire the term, and appreciate all those tender and endearing associations connected with it. The family circle is of divine origin, and is stamped with signal holiness and beauty. There is no influence on earth which can so effectually bless the heart of man, soften his asperities, and bind him to all that is pure and lovely, as that which is exerted by an amiable wife. And there is no human influence so well calculated to strengthen woman's character, mature her faculties, and give stability to her virtue, as an affectionate and true husband. The little immortals entrusted to their care, naturally look up to their parents for protection, support, and instruction. This family group is sweetly bound together by the three-fold cord of conjugal, parental, and filial affection; and in it we have an epitome of all rule, authority, and power. And it is well known that the course pursued, in the intellectual and moral training of children, has much to do

with their influence in time, and their destiny in eternity. The Christian education and proper training of children, lie at the foundations of society, and constitute the hope of earth and heaven. The patriot, the statesman, the minister, and all other philanthropists must, therefore, look to the formation, instruction, and government of families, with incalculable interest; and the wise and good will hail with joyful welcome, any publication calculated to promote the religious instruction of households.

I have examined with interest and pleasure the manuscript of **THE FAMILY MANUAL**, by REV. C. R. LOVELL, and have no hesitation in recommending the work, as furnishing many helps for the instruction of all Christian families, especially those connected with the various denominations of Wesleyan Methodism. I think it is calculated to fill an important place in Methodist Literature, which has long been a desideratum: and on this account, as well as its intrinsic worth, I anticipate for the "**FAMILY MANUAL**" a ready sale, and wide-spread circulation.

The arrangement of the work secures great convenience to the reader, and exhibits a degree of harmony and beauty rarely surpassed. The proof-texts, which are numerous, are judiciously selected and admirably arranged; and in their connected order, illustrate and sustain the doctrines of the book with great perspicuity, if not with irresistible force.

JOHN F. WRIGHT.

Cincinnati, February 18, 1852.

INTRODUCTION.

THE FAMILY MANUAL.

I HAVE read, in manuscript, this valuable work from the pen of the Rev. C. R. LOVELL ; and I am so fully persuaded of its great usefulness, that I deem it my duty to present its claims, in a brief way, to the favorable consideration of the members and friends of the Methodist Church.

The first thing in the arrangement, is an address to the family, in which four things are insisted on, viz :
1. The necessity, above all things, that the family should maintain their proper relation to the Church of God. 2. That this cannot be done intelligently without an intimate acquaintance with the doctrines, duties, and Christian privileges, as revealed in the Bible. 3. That their attachment to one branch of the church more than another should be placed upon the superior evangelical basis of one church over others. 4. That they are expected not only to be Christians, but *Methodist* Christians ; and as such to understand and

cherish, for conscience' sake, whatever of importance is peculiar to the church to which they belong.

The first chapter in the work contains our twenty-five articles of religion, with extensive scripture proofs, written out entire under each article. There are very appropriate questions attached to this chapter, the answers to which will call up the number, the subjects, doctrines, and proof-texts of the articles.

The second chapter is a summary of our doctrines, as contained in the Apostles' Creed, and connected with the baptismal vow and service, accompanied with appropriate questions.

The third chapter contains scriptural views of seven cardinal doctrines, viz: 1. The original state of man. 2. His fall. 3. Effects of it on his posterity. 4. Redemption by Christ. 5. Religious experience. 6. Conditions on which religious experience is obtained. And 7. The grounds on which the wicked are rejected.

The fourth chapter contains the General Rules.

The fifth contains a division of these rules into five heads, with notes and scriptural references.

The sixth chapter comprises a systematic plan for studying the Bible, adapted to Bible classes, private students, and Christian families. The whole Bible is divided into periods, and on each period are instituted eight standing questions. And the questions are so adapted as to advance greatly the improvement of the student.

The seventh chapter is a collection of scripture lessons, adapted to family or public worship.

The eighth chapter contains rules for family government, of great utility to every Christian family.

The ninth chapter is a comprehensive family catechism, upon the subject of experimental religion, in which the progress of the grace of God in the heart is divided into four parts, beginning with the first influences of grace, and closing with holiness.

From the foregoing, it will be seen that Mr. Lovell's work comprises the great elements of the Christian religion, so as to furnish its leading truths without being incumbered with any irrelavent matter. And then the questions proposed, and the answers to them, will easily lead the student to a complete knowledge of these weighty truths. With this volume how easily can every head of a family instruct the members of it in all needful truth, and thus secure that family promise that God has made especially to the families that call on his name. I can scarcely find words of sufficient earnestness by which to express my great satisfaction for the production of such a work as will greatly benefit the rising generation, if heads of families will only give a moderate share of attention to the use of the Family Manual. Let every parent purchase one of these and try its utility in his family.

CHAS. ELLIOTT.

Lebanon, O., Feb. 5, 1852.

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ADDRESS TO THE FAMILY.

As a family you are supposed to belong to the Church of God. Your connection as such cannot be too highly esteemed—too much care, therefore, cannot be exercised to sustain it. The design of this work is to assist you in accomplishing this great object.

God has made us moral agents, and as such, he requires us to regulate our lives by appropriate rules. The word of God is of course the only rule, and sufficient rule, both of our faith and practice—nothing need be, nothing can be added; yet in one sense, it seems to be necessary that human means be employed to call us to a consideration of what this great rule requires at our hand. We need something

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to encourage and urge us to an intelligent and saving faith in the doctrines it contains, submission to the reproof it administers, obedience to the correction it affords, and a willingness to profit by the instruction it imparts; that we may thereby become perfect, thoroughly furnished unto all good works. *2 Tim.* iii. 15, 16.

As a Christian family, among other things, it will be expected that you inform yourselves well in reference to the duties and privileges of a Christian life; also, in reference to whatever of importance may be peculiar to that branch of the church to which you belong.

The principal sources upon which you are to rely for correct information, are the Bible and Discipline of the church. It is by aiding you in becoming acquainted with these, that the author hopes to assist you in maintaining an honorable and saving relation to the Church of God.

Among the principal defects in Christian life, and especially in Christian families,

we may rank that irregularity in faith and practice caused by not paying sufficient regard to the rules recorded in the Bible, and substantially copied into the Discipline of the church. As members of the Methodist Church, you are not only expected to become Christians, but Methodist Christians, that is, to believe some doctrines and adopt some religious practices that do not belong to other branches of the church. It is therefore important that you consider well these peculiarities, comparing them with the word of God. When you shall have compared whatever may be peculiar to Methodism with the standard of truth, if in your judgment it is not sustained, you had better go where these peculiarities are not required. Though it is our duty to love every branch of the evangelical Church of God, it is natural, and to a certain extent necessary, that we cultivate a more peculiar fondness for that branch of the church with which we are especially connected.

That our attachment for one branch of

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the church more than another, may be rationally sustained, we should have good evidence that the doctrines, government, moral power and facilities for doing and getting good, taken together, are more strictly evangelical where we belong, than in any other branch of the church; otherwise our attachment is unreasonable and unfounded.

That you may be able to determine whether this is true in reference to that branch of the church to which you belong, it is necessary that you compare, as contained in the Discipline of the church, her doctrines, government, moral or vital power, etc., with the word of God. First, it is all important that you be well informed in respect to the doctrines taught by the church. This is the more important, in view of the fact, that some branches of the church do not require applicants for membership to believe their articles of faith; while others are not a little careful to keep out of sight all that is to them peculiar in doctrine.

In opposition to this, we contend that the doctrines of the church form the very foundation upon which it is built. So said our Savior to Peter. *Math. xvi. 15, 18.*

According to the importance, which in our judgment is due to the doctrines of the church, we give them the first chapter in the order of our book.

As worthy members of the Methodist Church, you will make yourselves thoroughly acquainted with that form of Christianity you have espoused. Those who are most profoundly acquainted with Methodism, value it the most; we therefore insist that you know, and thereby be able duly to value the church, and as a member of the same identify yourself with it; for it is necessary to a saving connection with the church, that you and the church are one. Resolve to live and die in the church.

AUTHOR.

CHAPTER I.

Articles of Faith held by the Methodist Episcopal Church, as published in the Discipline of the church, with scripture proof.

I. OF FAITH IN THE HOLY TRINITY.

THERE is but one living and true God, everlasting, without body or parts, of infinite power, wisdom and goodness: the maker and preserver of all things, visible and invisible. And in unity of this Godhead, there are three persons, of one substance, power, and eternity—the Father, the Son, and the Holy Ghost.

PROOF.—*John* iv. 24: God is a Spirit. *Eph.* iii. 9: And to make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. *John* i. 14: And the Word was made flesh

and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *John* viii. 54: Jesus answered, if I honor myself, my honor is nothing, it is my Father that honoreth me, of whom ye say, that he is your God. *John* x. 29: My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand. *John* i. 1: In the beginning was the Word, and the Word was with God, and the Word was God. *Isa.* ix. 6: For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. *John* xx. 28: And Thomas answered and said unto him, my Lord and my God. *Acts* xx. 28: Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. *Rom.* ix. 5: Whose are the

Father's, and of whom, as concerning the flesh Christ came, who is over all, God blessed forever. Amen. *Phil.* ii. 6: Who being in the form of God, thought it not robbery to be equal with God. *Tit.* ii. 13: * Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ. *Heb.* ii. 13: And again, I will put my trust in him; and again, behold, I and the children which God hath given me. 1 *John* v. 20: And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. *John* xiv. 26: But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. xv. 26: But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father,

he shall testify of me. *xvi. 8*: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. *1 John, v. 7*: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. *Math. xxviii. 19*: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Luke iii. 22*: And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, Thou art my beloved Son: in thee I am well pleased. *2 Cor. xiii. 14*: The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. *Amen.*

II. OF THE WORD, OR SON OF GOD, WHO WAS MADE VERY MAN.

The Son, who is the Word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, so that

two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice not only for original guilt, but also for actual sins of men.

PROOF.—*John i. 14*: And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *Phil. ii. 6, 7, 8*: Who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *1 Tim. iii. 16*: And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, believed on in the world,

received up into glory. *Col.* i. 15-19: Who is the image of the invisible God, the first-born of every creature: for by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by him, and for him; and he is before all things, and by him all things consist; and he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence: for it pleased the Father, that in him should all fullness dwell. *1 Tim.* ii. 5, 6: For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.

III. OF THE RESURRECTION OF CHRIST.

Christ did truly rise again from the dead, and took again his body, with all things appertaining to the perfection of man's nature, wherewith he ascended into

heaven, and there sitteth until he return to judge all men at the last day.

PROOF.—*Math.* xxviii. 5–7: And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay: And go quickly, and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. *Luke* xxiv. 33–46: And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. And as they thus spoke, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said

unto them, why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is myself: handle me, and see: for a spirit hath not flesh and bones, as you see me have. And when He had thus spoken, He showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, have ye here any meat? And they gave him a piece of broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, these are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And he said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. *Mark* xvi. 1-14: And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and

Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, who shall roll us away the stone from the door of the sepulchre? And when they looked they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted. And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid. Now when Jesus was risen early, the first day of the week, he

appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive and had been seen of her, believed not. After that he appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue; neither believed they them. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. *1 Cor. xv. 3-8*; For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures. And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephus, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain, unto this

present, but some are fallen asleep. After that, he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one born out of due time.

IV. OF THE HOLY GHOST.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

PROOF.—*John* xiv. 16, 17, 26: And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. *Rom.* viii. 9: But ye are not in the flesh, but in the spirit, if so be the Spirit of God dwell in you.

Now if any man have not the Spirit of Christ he is none of his. *Gal.* iv. 6: And because ye are sons, God sent forth the spirit of his Son into your hearts, crying, Abba, Father. *Acts* ii. 4, 16, 17, 33: And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. *Acts* x. 44: While Peter yet spoke these words, the Holy Ghost fell on all them which heard the word. *Acts* xi. 15: And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said,

John indeed baptized with water: but ye shall be baptized with the Holy Ghost. *Acts* viii. 15, 16: Who, when they were come down, prayed for them that they might receive the Holy Ghost. (For as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus.)

V. THE SUFFICIENCY OF THE HOLY SCRIPTURES FOR SALVATION.

The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation. In the name of the Holy Scriptures, we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

The names of the Canonical Books.

Genesis,
Exodus,

Leviticus,
Numbers,

Deuteronomy,	Judges,
Joshua,	Ruth,
The First Book of Samuel,	
The Second Book of Samuel,	
The First Book of Kings,	
The Second Book of Kings,	
The First Book of Chronicles,	
The Second book of Chronicles,	
Ezra,	Job,
Nehemiah,	Psalms,
Esther,	Proverbs,
Ecclesiastes or the Preacher,	
Canticles or the Songs of Solomon,	
Four Prophets the greater.	
Twelve Prophets the less.	

All the books of the New Testament, as commonly received, we do receive and account canonical.

PROOF.—*2 Tim.* iii. 15–17: And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for

doctrine for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. *2 Peter*, i. 19-21: We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scriptures is of any private interpretation. For the prophecy came not in old time, by the will of men; but holy men of God spake as they were moved by the Holy Ghost. *Isa.* viii. 20: To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. *1 Pet.* iv. 11: If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen. *Psalm cxix.* 72: The law of thy mouth is better unto me than

thousands of gold and silver. *John v. 39:* Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.

VI. OF THE OLD TESTAMENT.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard who feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching ceremonies and rites, doth not bind Christians, nor ought the civil precepts thereof of necessity be received in any commonwealth; yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral.

PROOF.—*Luke xxiv. 25-27:* Then he said unto them, Oh fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered

these things and entered into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures the things concerning himself. *John* v. 39: Search the scriptures: for in them ye think ye have eternal life, and they are they which testify of me. *Math.* xxii. 35-40: Then one of them, which was a lawyer, asked him a question, tempting him and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

VII. OF ORIGINAL OR BIRTH SIN.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man, that naturally is engendered of

the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

PROOF.—*Gen.* vi. 5: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Psalm* li. 5: Behold, I was shapen in iniquity, and in sin did my mother conceive me. *Psalm* xiv. 3: They are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one. *Jer.* xvii. 9: The heart is deceitful above all things, and desperately wicked: who can know it? *Eph.* ii. 1–3: And you hath he quickened, who were dead in trespasses and sins. Wherefore in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and the mind; and were by

nature the children of wrath, even as others. *Mark* vii. 21–23: For from within, out of the heart of men, proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man. *Rom.* viii. 6–8: For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So, then, they that are in the flesh cannot please God.

VIII. OF FREE WILL.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and works to faith, and calling upon God: wherefore, we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us [going before, giving us power],

that we may have a good will, and working with us when we have that good will.

PROOF.—*2 Cor.* iii. 5: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God. *Eph.* ii. 4–10: But God, who . is rich in mercy for his great love where-with he loved us. Even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast. For we are his workman-ship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *John* xv. 5: I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit, for without

me, ye can do nothing. *Philip.* ii. 12, 13: Wherefore, my beloved, not as in my presence only: but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you, both to will and to do of his good pleasure.

IX. OF THE JUSTIFICATION OF MAN.

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ, by faith; and not for our own works or deservings: wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

PROOF.—*Rom.* iii. 23–28: For all have sinned and come short of the glory of God; being justified fully by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness; that he might be just, and

the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore, we conclude, that a man is justified by faith without the deeds of the law. *Rom.* v. 1, 18: Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. *Rom.* x. 4: For Christ is the end of the law for righteousness to every one that believeth. *Gal.* ii. 16: Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Psalm* xxxii. 1: Blessed is he whose transgression is forgiven, whose sin is covered.

X. OF GOOD WORKS.

Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments; yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

PROOF.—*Gal.* v. 6: For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. *James* ii. 21–26: Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God; and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. For as the

body without the spirit is dead, so faith without works is dead also. *Hebrews* xii. 16: Lest there be any fornicator, or profane person, as Esau, who for one morsel of bread sold his birthright. *James* i. 17: Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. *Tit.* iii. 8: This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

XI. OF WORKS OF SUPEREROGATION.

Voluntary works, besides over and above God's commandments, which are called works of supererogation, cannot be taught without arrogance and impiety; for by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required;

whereas, Christ saith plainly, When ye have done all that is commanded you, say we are unprofitable servants.

PROOF.—*Job xxii. 2, 3*: Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? *2 Cor. iv. 7*: But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. *Tit. iii. 5*: Not by works of righteousness which we have done, but according to his mercy, he saved us, by the washing of regeneration and renewing of the Holy Ghost.

XII. OF SIN AFTER JUSTIFICATION.

Not every sin willingly committed after justification is the sin against the Holy Ghost, and unpardonable; wherefore, the grant of repentance is not to be denied to such as fall into sin after justification. After we have received the Holy Ghost, we may depart from grace given, and fall

into sin, and by the grace of God rise again and amend our lives; and therefore, they are to be condemned who say they can no more sin as long as they live here; or deny the place of forgiveness to such as truly repent.

PROOF.—*2 Sam.* xii. 13: And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. *Math.* xxvi. 75: And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. *Jer.* iii. 22: Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the Lord our God. *Hosea* xiv. 4: I will heal their backsliding, I will love them freely: for mine anger is turned away from him. *1 John*, ii. 1, 2: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he

is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

XIII. OF THE CHURCH.

The visible church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

PROOF.—*Psalm* ii. 6: Yet have I set my King upon my holy hill of Zion. *Psalm* ix. 11: Sing praises to the Lord, which dwelleth in Zion: declare among the people his doings. *Isa.* ii. 3: And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. *Isa.* lxii. 1: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until

the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. *Matthew xviii. 20:* For where two or three are gathered together in my name, there am I in the midst of them. *Rom. xvi. 5:* Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first fruits of Achaia unto Christ. *1 Cor. xvi. 19:* The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house. *1 Cor. xi. 18:* For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

XIV. OF PURGATORY.

The Romish doctrine concerning purgatory, pardon, worshiping and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warrant of scripture, but repugnant to the word of God.

PROOF.—*Exo.* xx. 4: Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. *Math.* iv. 10: Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Col.* ii. 18: Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. *John* viii. 21: Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come. *1 Tim.* ii. 5: For there is one God, and one mediator between God and men, the man Christ Jesus. *Rev.* xix. 10: And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of

prophesy. *Luke* xvi. 26: And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. *Mark* ii. 5: When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. *Math.* ix. 2: And behold they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.

XV. OF SPEAKING IN THE CONGREGATION IN SUCH A TONGUE AS THE PEOPLE UNDERSTAND.

It is a thing plainly repugnant to the Word of God, and the custom of the primitive church, to have public prayer in the church or to minister the sacraments in a tongue not understood by the people.

PROOF.—*1 Cor.* xiv. 11–17: Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto

me. Even so ye, for as much as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue pray that he may interpret. For if I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified.

XVI. OF THE SACRAMENTS.

Sacraments, ordained of Christ, are not only badges or tokens of Christian men's profession; but rather they are certain signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also

strengthen and confirm our faith in him.

There are two sacraments ordained of Christ our Lord, in the gospel; that is to say, baptism and the supper of the Lord.

Those five commonly called sacraments, that is to say, confirmation, penance, orders, matrimony, and extreme unction, are not to be counted for sacraments of the gospel, being such as have partly grown out of the corrupt following of the apostles; and partly are states of life allowed in the scriptures, but yet have not the like nature of baptism and the Lord's supper, because they have not any visible sign or ceremony ordained of God.

The sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in such only, as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves condemnation, as St. Paul saith, *1 Cor. xi. 29.*

XVII. OF BAPTISM.

Baptism is not only a sign of profession, and mark of difference, whereby Christians are distinguished from others that are not baptized, but it is also a sign of regeneration, or the new birth. The baptism of young children is to be retained in the church.

PROOF.—*Math.* xxviii. 19, 20: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. *Mark.* xvi. 15, 16: And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned. *Acts* ii. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive

the gift of the Holy Ghost. *Acts* viii. 12–16: But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; (for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.) *Acts* xvi. 14, 15: And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshiped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord,

come into my house, and abide there. And she constrained us. *Acts* xix. 3-5 : And he said unto them, unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. *Acts* xxii. 16 : And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *1 Pet.* iii. 21 : The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.

XVIII. OF THE LORD'S SUPPER.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another, but rather is a sacrament of our redemption by Christ's death; insomuch that, to such as

rightly, worthily, and with faith receive the same, the bread which we break is a partaking of the body of Christ; and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation, or the change of the substance of bread and wine in the supper of our Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of scripture, overthroweth the nature of a sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the supper, only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the supper, is faith. The sacrament of the Lord's Supper was not by Christ's ordinance, reserved, carried about, lifted up, or worshiped.

PROOF.—*Math.* xxvi. 26–28: And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink

ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. *Mark* xiv. 22-24: And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and, when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. *Luke* xxii. 19, 20: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. *John* vi. 51-58: I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto

them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live forever. *1 Cor. xi. 23-28:* For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is

the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

XIX. OF BOTH KINDS.

The cup of the Lord is not to be denied to the lay people; for both the parts of the Lord's Supper, by Christ's ordinance and commandment, ought to be administered to all Christians alike.

PROOF.—*1 Cor. xi. 20, 21, 22, 27:* When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have

not? What shall I say to you? shall I praise you in this? I praise you not. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

XX. OF THE ONE OBLATION OF CHRIST, FINISHED
UPON THE CROSS.

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said, that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable, and dangerous deceit.

PROOF.—*Heb.* vii. 26, 27: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins,

and then for the people's: for this he did once, when he offered up himself. *Heb.* x. 11-14: And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified. *John* xix. 30: When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

XXI. OF THE MARRIAGE OF MINISTERS.

The Ministers of Christ are not commanded by God's law either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christians, to marry at their own discretion, as they shall judge the same to serve best to godliness.

PROOF.—*1 Tim.* iv. 1-3: Now the

Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Cor.* ix. 5: Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *Heb.* xiii. 4: Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

XXII. OF THE RITES AND CEREMONIES OF
CHURCHES.

It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have been always different, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained

against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the rites and ceremonies of the church to which he belongs, which are not repugnant to the word of God, and are ordained and approved by common authority, ought to be rebuked openly, that others may fear to do the like, as one that offendeth against the common order of the church, and woundeth the consciences of weak brethren.

Every particular church may ordain, change, or abolish, rites and ceremonies, so that all things may be done to edification.

PROOF.—*Heb.* xiii. 17: Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. *1 Cor.* xi. 16: But if any man seem to be contentious, we have no such custom, neither the churches of God. *Rom.* ii. 8: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and

wrath. *Rom. xvi. 17, 18:* Now I beseech you, brethren, mark them which cause divisions and offenses, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. *1 Cor. i. 10.* Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. *1 Cor. xiv. 33, 40:* For God is not the author of confusion, but of peace, as in all churches of the saints. Let all things be done decently and in order. *Col. ii. 5:* For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

XXIII. OF THE RULERS OF THE UNITED STATES
OF AMERICA.

The president, the congress, the general assemblies, the governors, and the councils of state, as the delegates of the people, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.

PROOF.—*Rom.* xiii. 1–7: Let every soul be subject unto the higher powers. For there is no power but of God: Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of

God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. *Tit.* iii. 1: Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. *1 Tim.* i, 2: I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

XXIV. OF CHRISTIAN MEN'S GOODS.

The riches and goods of Christians are not common, as touching the right, title

and possession of the same, as some do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

PROOF.—*Acts v. 3, 4:* But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. *1 Cor. xvi. 2:* Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. *1 Tim. vi. 17, 18:* Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.

XXV. OF A CHRISTIAN MAN'S OATH.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, and James his apostle ; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth.

PROOF.—*Math.* v. 34—37: But I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. *Math.* xxvi. 63, 64: But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the

Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *2 Cor.* i. 23: Moreover, I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. *Gal.* i. 20: Now the things which I write unto you, behold, before God, I lie not. *Heb.* vi. 13, 16, 17: For when God made promise to Abraham, because he could swear by no greater, he sware by himself. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

NOTE.—In studying this chapter, it is desirable that the members of Methodist families make themselves sufficiently acquainted with its contents, to be able to answer readily the following questions:

1. How many Articles of Faith are there in the Discipline of the Methodist E. Church?
2. Of what does each article treat?
3. What are the doctrines of the church as declared in those articles, upon the subjects severally referred to?
4. What scriptures are quoted in connection with each article sustaining the doctrine of the church?

An answer to the first question may be obtained by counting the Articles of Faith as found in this work, or the Discipline.

An answer to the second may be obtained by reference to the heading of each article.

An answer to the third, will require an acquaintance with the language of the articles themselves, which is important.

An answer to the fourth question will require you to be able to repeat, verbatim, the scripture quoted, giving, at the same time, the book, chapter, and verse.

Methodist Christians should be able to prove their doctrines.

CHAPTER II.

A summary of the doctrines of the church, constituting what is sometimes called the Apostles' Creed, published in the Discipline, in connection with the baptismal vow. *Dis. page 101. Large Ed.*

Dost thou believe in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only-begotten Son, our Lord? and that he was conceived by the Holy Ghost, born of the Virgin Mary? that he suffered under Pontius Pilate, was crucified, dead, and buried: that he rose again the third day: that he ascended into heaven, and sitteth on the right hand of God the Father Almighty, and from thence shall come again, at the end of the world, to judge the quick and the dead.

And dost thou believe in the Holy Ghost, the holy catholic Church [that is,

general church], the communion of saints; the remission of sins; the resurrection of the body; and everlasting life after death?

You are expected to be able to answer the following questions upon this chapter:

1. What does this chapter contain?
2. What are the questions and answers connected with this creed, constituting the baptismal vow, as found in the Discipline?

In taking upon yourselves this solemn vow, you pledged yourselves on one hand to renounce forever the world, the flesh, and Satan; and on the other hand, you pledged yourself, in the presence of God and his people, to maintain the cause of Christ, to do his will as revealed in his word, believing most heartily the doctrines therein contained.

When parents offer their children to God and his church, in baptism, they assume this vow in their behalf, until they come to an age capable of taking it upon

themselves. In view of this fact, two important particulars in the instruction of the young, by ministers and parents, should never be omitted, viz: 1. Parents should duly inform their children, that they were expected to assume for themselves the solemn vow, which they had assumed for them, when they were given to God in baptism. 2. Ministers, when receiving persons into full connection, who were baptized in infancy, should read to them the baptismal vow, and inquire of them if they are willing to take upon themselves that vow.

CHAPTER III.

The doctrines of the church (substantially the same as the foregoing articles, so far as they go,) placed in a more familiar form, with scripture proof.

I. MAN'S ORIGINAL CHARACTER AND CONDITION.

MAN was originally created holy and happy, in the image and likeness of God—like God in his moral nature.

PROOF.—*Gen. i. 26, 27*: And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image: in the image of God created he him; male and female created he them. *Col. iii. 9, 10*: Lie not one to another, seeing that ye

have put off the old man with his deeds ; and have put on the new man, which is renewed in knowledge after the image of him that created him. *Eph.* iv. 22-24 : That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness. *2 Peter,* i. 4 : Whereby are given unto us exceeding great and precious promises : that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

II. THE FALL OF MAN.

Our first parents, Adam and Eve, by transgressing the law or commandment of God, fell from that state of holiness and happiness in which they were created, and thereby lost the divine favor and image.

PROOF.—*Gen.* iii. 1-24 : Now the serpent was more subtile than any beast of the

field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and

his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he

said, I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. - In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living. Unto Adam also, and to his wife, did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live

for ever ; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man : and he placed at the east of the garden of Eden cherubims and a flaming sword which turned every way, to keep the way of the tree of life.

III. THE RESULT OF THE TRANSGRESSION OF ADAM AND EVE UPON THEIR POSTERITY.

The descendants of Adam partake of his fallen nature, but not of his guilt. All the descendants of Adam, capable of deciding between good and evil, without repentance towards God, and faith in the Lord Jesus Christ, are condemned for their *own* actual transgression, and polluted by it, in addition to an inherited fallen nature : and because guilty, condemned and polluted, exposed to eternal death.

PROOF.—*Gen.* v. 3: And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth. *Psalm* li. 5: Behold, I was shapen in iniquity ; and in

sin did my mother conceive me. *Job* xiv. 4: Who can bring a clean thing out of an unclean? not one. *Psalm* liii. 1-3: The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one. *Jer.* xvii. 9: The heart is deceitful above all things, and desperately wicked: who can know it? *Rom.* ii. 6-11: Who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil: to the Jew first, and also to the Gentile. *Rom.* vi. 23: For the wages of

sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

IV. THE REDEMPTION OF MANKIND THROUGH
THE SUFFERINGS AND DEATH OF OUR LORD
JESUS CHRIST.

The atonement made in the gift, incarnation, death, resurrection and intercession of the Son of God, is held to be:

1. A general atonement—not only sufficient for all, but provided for all.

PROOF.—*Isa.* xlv. 22: Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. *Math.* xx. 28: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *1 Tim.* ii. 5, 6: For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. *John* iii. 14–17: And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish,

but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. *1 John*, ii. 1, 2: My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of whole world.

2. That through the atonement, man is furnished with a probationary period, or day of trial, during which he may secure more than all that was lost in the fall.

PROOF.—*Rom.* v. 18–21: Therefore, as by the offense of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of

one shall many be made righteous. Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord.

3. That in the provisions of the atonement thus made, man is furnished with every means, or instrumentality and agency necessary for the accomplishment of the great end for which God gave him a day of trial, viz: the Word of God—the ordinances and sacraments appointed in his word, in the use of which, by the power of the Holy Spirit, all may overcome all sin, and lead lives of holiness.

PROOF.—*Isa.* v. 4: What could have been done more to my vineyard that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it it forth wild grapes?

V. THE EXTENT OF RELIGIOUS EXPERIENCE NECESSARY TO BE REALIZED IN THIS WORLD, IN ORDER TO SECURE OUR HAPPINESS IN THE WORLD TO COME.

It is necessary to experience,

1. The awakening grace of God: to see, and to feel that we are guilty, condemned, and polluted sinners; and because such, exposed to eternal death.

PROOF.—*Psalm xxxiv.* 5: They looked unto him, and were lightened: and their faces were not ashamed. *Eph.* v. 14: Wherefore, he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. *Eph.* ii. 1—5: And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the

flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; (by grace ye are saved.) *John i. 4, 9, 12:* In him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *Acts ii. 37, 38:* Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Rom. vi. 23:* For the wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.

2. The grace of repentance—grace to be

sorry for, make confession of, and turn away from sin by turning to God.

PROOF.—*Math.* iii. 1, 2: In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye, for the kingdom of heaven is at hand. *Mark* i. 15: And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. *Mark* vi. 12: And they went out, and preached that men should repent. *Luke* xiii. 3: I tell you, Nay: but except ye repent, ye shall all likewise perish. *Luke* xvi. 30: And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. *Acts* ii. 38: Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Acts* xvii. 30: And the times of this ignorance God winked at; but now commandeth all men every where to repent.

3. The grace of pardon, or justifying grace, by faith in our Lord Jesus Christ,

accompanied with the witness of the Holy Spirit, sealing our adoption as children of God.

PROOF.—*John* iii. 18, 36: He that believeth on him, is not condemned; but he that believeth not, is condemned already, because he hath not believed in the name the only begotten Son of God. He that believeth on the Son, hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. *John* v. 24: Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. *Acts* xiii. 39: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Rom.* viii. 1, 2, 14, 15, 16: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus, hath made me free from

the law of sin and death. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

4. The grace of sanctification—Christian perfection or holiness.

PROOF.—*Ezek.* xxxvi. 25, 26: Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *Luke* x. 27: And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. *1 Thes.* iv. 3: For this is the will of God, even your sanctification. v. 23: And the

very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.

2 Cor. iii. 18: But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord. *2 Cor.* vii. 1: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *Eph.* iv. 11-13: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

VI. THE CONDITION UPON WHICH ALL MAY OBTAIN, AWAKENING, REPENTING OR REFORMING, JUSTIFYING AND SANCTIFYING GRACE, THROUGH OUR LORD JESUS CHRIST.

To obtain these, two things only are necessary on our part: obedience and faith. God gives to *all* a gracious ability to obey and believe; then to all who exert this ability, in acts of obedience and faith, he gives awakening, repenting, justifying and sanctifying grace abundantly, through our Lord Jesus Christ.

PROOF.—*John* i. 4, 9, 12: In him was life; and the life was the light of men. That was the true Light, which lighteth every man that cometh into the world. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. *John* xvi. 8: And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. *Isa.* xlvi. 22: Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none

else. *Math.* vii. 7: Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *Isa.* xl. 31: But they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. *James* iv. 8: Draw nigh to God, and he will draw nigh to you. *Mark* xvi. 15, 16: And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned. *Rom.* x. 9-13: That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is

rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. *Math. xxv. 14, 15:* For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one ; to every man according to his several ability ; and straightway took his journey.

VII. THE GROUND UPON WHICH THE UNHOLY
ARE FINALLY REJECTED, AND CONFINED TO
THE ABODES OF MISERY.

All who refuse to improve the gracious ability given them, by acts of obedience and faith, thereby rejecting the remedy provided, will remain unawakened, impenitent, unpardoned, and unsanctified, and, consequently, unqualified for heaven ; and as a matter of moral necessity and just retribution, in the day of eternity, will be separated from the obedient and holy, and confined to the abodes of fallen spirits—the habitation of interminable moral darkness.

PROOF.—*Psalm i*: Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish. *Prov. i. 23–33*: Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, . and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity: I will

mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil. *Math.* xii. 35: A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things. *2 Thes.* i. 7-10: And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that

know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. *Heb.* ii. 1–3: Therefore we ought to give the most earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. *Heb.* x. 28, 29: He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the

covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *Rom. ii. 6-11:* Who will render to every man according to his deeds; to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile: but glory, honor, and peace, to every man that worketh good; to the Jew first, and also to the Gentile: for there is no respect of persons with God.

Questions on the foregoing chapter:

1. How many articles are there in this chapter?
2. Of what does each article treat?
3. What was man's original character and condition? Art. I. page 71.

4. How was man's character and condition changed? Art. II. page 72.
5. What effect did Adam's transgression have upon his posterity? Art. III. page 76.
6. Through what is man's redemption accomplished? Art. IV. page 78.
7. What are the doctrines of the church in reference to the atonement made in the gift, incarnation, &c., of the Son of God? Fig. 1, 2, 3, pages 78-80.
8. What extent of religious experience is necessary to be savingly benefited by the atonement? Art. V. Fig. 1, 2, 3, 4; pages 81-86.
9. In order to obtain the necessary religious experience, what is required on our part? Art. VI. page 87.
10. Upon what ground are the unholy finally rejected? Art. VII. page 89.
11. Repeat the scriptures sustaining each article? What the first, second, third, and so on.

CHAPTER IV.

THE NATURE, DESIGN, AND GENERAL RULES OF OUR UNITED SOCIETIES.

(1) IN the latter end of the year 1739, eight or ten persons came to Mr. Wesley in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired (as did two or three more the next day) that he would spend some time with them in prayer, and advise them how to flee from the wrath to come; which they saw continually hanging over their heads. That he might have more time for this great work, he appointed a day when they might all come together; which from thenceforward they did every week, namely, on *Thursday*, in the evening. To these, and as many more as desired to join with them, (for their number increased daily), he gave those

advices from time to time which he judged most needful for them ; and they always concluded their meeting with prayer suited to their several necessities.

(2) This was the rise of the UNITED SOCIETY, first in *Europe*, and then in *America*. Such a society is no other than “*a company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation.*”

(3) That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons in a class ; one of whom is styled *the leader*. It is his duty,

- I. To see each person in his class once a week at least ; in order,
 1. To inquire how their souls prosper.

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, church, and poor.*

II. To meet the ministers and the stewards of the society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

(4) There is only one condition previously required of those who desire admission into these societies, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

First, By doing no harm, by avoiding

*This part refers to towns and cities; where the poor are generally numerous, and church expenses considerable.

evil of every kind, especially that which is most generally practiced; such as,

The taking of the name of God in vain.

The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.

Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.

The buying and selling of men, women, and children, with an intention to enslave them.

Fighting, quarreling, brawling, brother going to law with brother; returning evil for evil; or railing for railing; the using many words in buying or selling.

The buying or selling goods that have not paid the duty.

The giving or taking things on usury, i. e. unlawful interest.

Uncharitable or unprofitable conversation; particularly speaking evil of magistrates or of ministers.

Doing to others as we would not they should do unto us.

Doing what we know is not for the glory of God: as,

The *putting on of gold and costly apparel.*

The *taking such diversions* as cannot be used in the name of the Lord Jesus.

The *singing those songs, or reading those books,* which do not tend to the knowledge or love of God.

Softness and needless self-indulgence.

Laying up treasure upon earth.

Borrowing without a probability of paying; or taking up goods without a probability of paying for them.

(5) It is expected of all who continue in these societies, that they should continue to evidence their desire of salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison.

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that "we are not to do good unless *our hearts be free to it.*"

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them *only*.

By all possible *diligence* and *frugality*, that the gospel be not blamed.

By running with patience the race which is set up before them, *denying themselves, and taking up their cross daily*; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say *all manner of evil of them falsely for the Lord's sake*.

(6) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God :

The ministry of the word, either read or expounded :

The supper of the Lord :

Family and private prayer :

Searching the Scriptures, and

Fasting or abstinence.

(7) These are the general rules of our societies: all which we are taught of God to observe, even in his written word, which is the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on truly awakened hearts. If there be any among us who observe them not, who habitually break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways. We will bear with him for a season. But if then he repent not, he hath no more place among us. We have delivered our own souls.

CHAPTER V.

A DIVISION OF THE FOREGOING GENERAL RULES,
UNDER FIVE APPROPRIATE HEADS, WITH BRIEF
EXPLANATORY NOTES, OR REMARKS, WITH
SCRIPTURE REFERENCES.

I. The first division refers to the duty
of your leader; and somewhat includes
your own duty towards your class.

(3) That it may the more easily be dis-
cerned whether they are indeed working out
their own salvation, each society is divided
into smaller companies, called classes, ac-
cording to their respective places of abode.
There are about twelve persons in a class :
one of which is styled the *leader*. It is his
duty,

I. To see each person in his class once
a week at least, in order,

1. To inquire how their souls prosper.'

2. To advise, reprove, comfort, or exhort, as occasion may require.

3. To receive what they are willing to give toward the relief of the preachers, church, and poor.^B

II. To meet the ministers and the stewards of the society once a week; in order,

1. To inform the minister of any that are sick, or of any that walk disorderly, and will not be reproved.

2. To pay the stewards what they have received of their several classes in the week preceding.

From the above, you are to understand,

1. That it is made the duty of the leader and all the members of the class that are not necessarily prevented, to meet together when practicable, once a week, for religious worship.

This will give the leader an opportunity to see all his class once a week, by calling upon the few who may be sick, or otherwise necessarily detained, providing there are but twelve in the class; if there are more, every member should feel it to be a

duty to inform the leader during the week of the cause of absence. This, with the efforts of the leader to see all he can, will secure a weekly representation of the class.

2. In the second place, you are to observe, that the duties of the class-meeting, besides worshiping God in prayer and praise, includes four things: The desire of the leader, to know your present religious state; your duty to state in plain words, in the hearing of the class, your religious determinations, or enjoyments, faith in Christ, prospects, observance of the ordinances, or whatever else may rest with weight upon the mind, appropriate to holy conversation; his advice, encouragement &c.; and, lastly, your readiness to contribute as may be needed, as God giveth ability, to the support of the gospel, and the relief of the poor.

In reference to the contributions of the church, great imperfection prevails, both in system and liberality.

First. But few comparatively contribute to any benevolent object whatever.

Secondly. They who contribute satisfy themselves by contributing either to a few objects, or with stinted liberality to many.

In the third place. They that are not rich, are unwilling to give, because they are determined to become rich; while they that are so, are equally unwilling, because they love their money better than any thing for which you ask their aid.

In addition to this, precious few there are, who give systematically, generally, liberally: who give because they feel it to be a duty and a privilege, and not merely because they can not well escape.

In discharging this duty, inquire not how little, but how much can I give. Then make your arrangements accordingly. Commence with the year, and say how much of the goods that God gives me as his steward, shall I appropriate,

1. To the support of the ministry at home?
2. To the support of the gospel among the destitute, or the missionary cause?
3. To the Bible cause?

4. To the Sabbath school cause?

5. To the cause of education?

6. To the poor in my own community?

Do not be ashamed at so many calls; were there a dozen more, you would be called upon to give only as God gives you. You are the professed friend of a liberal cause. If you were liberal before you embraced it, you are expected to be more so now; for if you have not enough grace to make you liberal, you have not enough to save you. Do not be deceived.

3. In the third place, we learn from this division of the rules, that it is the duty of the leader once a week, if practicable, to inform the minister of any that are sick, or persisting in a disorderly walk.

* Scripture references: *Exodus xviii. 21*: Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens. *1 Cor. xii. 28*: And God hath set some in the church, first, apostles;

secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, diversities of tongues.

Eph. iv. 11, 12: And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. *Mal.* iii. 16, 17: Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

^B *2 Cor.* ix. 6, 7: He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God

loveth a cheerful giver. *1 Tim.* vi. 17-19: Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *Psalm* xli. 1: Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.

II. The second division of the General Rules containing the condition upon which persons are received into the church as probationary members.

(4) There is only one condition previously required of those who desire admission into these societies, "a desire to flee from the wrath to come, and to be saved from their sins." But wherever this is really fixed in the soul, it will be shown by its fruits. It is therefore expected of all who continue therein, that they should

continue to evidence their desire of salvation.

To this condition of membership, several objections are urged by neighboring denominations.

It is objected, that any person professing a desire to flee from the wrath to come, &c. the church is obliged to receive: that sufficient instruction is not bestowed upon applicants before admission: and that the church does not hesitate to receive persons before being converted.

These objections, though generally urged by such as are either prejudiced against the church, or ignorant of her discipline, deserve attention.

1. The church is not obliged to receive all who profess a desire to flee from the wrath to come, and to be saved from their sins, admission to the church being especially guarded.

2. If there were no special rules guarding this point, the above condition fairly interpreted, makes the admission to membership in the Methodist Church, at least

as narrow as to those who urge these objections.

The *desire* here required is described. It must be *fixed* in the soul, and then it must be shown by its fruits; i. e. shown to be a genuine desire, being immediately followed by a Christian life, by shunning all evil, and doing good as directed in the General Rules in all such cases.

3. A specific rule is provided in the Discipline for the protection of the church against the intrusion of improper persons into her communion.

Rule. How shall we prevent improper persons from insinuating themselves into the church?

Answ. 1. Let none be received into the church, i. e. into full connection, until they are recommended by a leader with whom they have met at least six months on trial, and have been baptized: and shall on examination by the minister in charge, before the church, give satisfactory assurances both of the correctness of their faith, and their willingness to observe and

keep the rules of the church. Nevertheless, if a member in good standing in any other orthodox church shall desire to unite with us, such applicant may, by giving satisfactory answers to the usual inquiries, be received at once into full fellowship.

2. Let none be admitted on trial, except they are well recommended by one you know, or until they have met twice or thrice in class.

3. Read the rules to them the first time they meet. *Dis. page 24, L. E.*

4. In reference to the instruction given to applicants for church membership, the Methodist Church has made provision for, and claims to give more instruction previous to admission, than any other branch of the church.

All are at once required to meet in class at least once a week, when practicable, where they are examined and instructed at least six months by the leader and preacher, in reference to doctrines, observance of duty, and Christian experience.

At the close of six months, during which they have had time to acquaint themselves fully with the church, if their conduct has accorded with her regulations, they are examined by the minister in the presence of the church, as the previous rule provides. If upon examination, they profess to believe the doctrines of the church, and to be willing to be governed by her moral government, or general rules, there being no valid objection on the part of the church present, the applicant is pronounced a member in full connection; if otherwise, rejected.

5. In respect to the reception of persons before conversion, it may be observed: the church receives all that apply, into a probationary membership, that there is good reason to believe have such a desire to flee from the wrath to come, and to be saved from their sins, as will be shown in its fruits.

If they are not converted when received as probationers, the church holds that in the way of obedience and faith, this

blessing will be obtained, and that a public profession, by uniting with the church, is an act of obedience positively required of all.

In receiving all who profess such a desire to flee the wrath to come, &c. as is fixed in the soul and shown in its fruits, we require as much religious experience of applicants as any other branch of the church.

There is no branch of the church, which requires applicants previous to admission, to be converted, in the sense in which we use this term. The term conversion, as employed by some, does not amount to as much as a desire to flee from the wrath to come, and to be saved from sin fixed in the soul, and shown in the life, by shunning evil, and doing good: while we hold that conversion, in a scriptural sense, includes not only awakening grace and the grace of repentance, but so much of the operation of the Spirit of grace in the heart, as removes the pains of repentance, bears witness with our spirit that

we are the children of God, sheds the love of God abroad in the heart, by which we fully understand our acceptance and adoption through our Lord Jesus Christ.

There is good reason to fear that too many (and among them, those who complain most of the reception of unconverted persons into the Methodist Church), are not experimentally acquainted with the converting grace of God. As evidence of this, they talk of being converted, and still no witness of the Spirit, no love of God shed abroad in the heart.

III. The third division of the general rules point out some of the moral evils you are expected to shun as members of the church, and professed followers of the Lord Jesus Christ.

Before arranging the evils herein prohibited, it may not be amiss to remind you, that there are many evil practices from which you must abstain, not named herein.

By turning to chapter IV. you will observe that this prohibitory division of the general rules commences by saying, that

it is expected of all, who continue in the church, (after being received as probationary members upon the profession of a desire to flee from the wrath to come,) "that they evidence this desire, first, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced."

Though the general rules prohibit evil of every kind, or as the apostle expresses it "all appearance of evil," those only that are generally practiced are here named.

In classifying the evils herein prohibited, the language of the Discipline employed to express them will first be quoted, and then the evils themselves appropriately classified, with scripture references. Thus:

"Taking the name of God in vain."

1. Irreverence for the Deity.^a

^a This is a part of the Decalogue, or ten commandments of God, a violation of which is severely denounced in God's word.

^a *Exo. xx. 7*: Thou shalt not take the name of the Lord thy God in vain; for the

Lord will not hold him guiltless, that taketh his name in vain. *Lev. xix. 12:* And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God; I am the Lord. *Deut. xxviii. 58, 59:* If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

“The profaning the day of the Lord, either by doing ordinary work therein, or by buying or selling.”

2. The desecration of the Sabbath day.^B

^B As a family you are expected to observe the Sabbath.

First, As a day of rest from all worldly employments.

Secondly, As a day to be spent not in staying at home in idleness, nor in visiting, but in building up the kingdom of God in

your own heart, and in the hearts of all around you.^c

This is to be done by faithful prayer, reading the Bible and relative books, meditation, and public worship.

You are not to suffer your children, or family, to make and receive social visits on the Sabbath day, but to train its members to take pleasure in the above named employments. This will not be difficult, if parents and older members of the family set the example. The Bible represents the desecration of the Sabbath, as a grievous sin in the sight of God. ^dIts observance is commanded, its violation is punished.

^b*Gen. ii. 2, 3:* And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.

Ex. xx. 8-10: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh

day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. ^c*Lev.* xix. 30: Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. ^d*Jer.* xvii. 27: But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.

“Drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity.”

3. Intemperance.^e

^cThis vice is forbidden in the word of God, and threatened with the judgments of Heaven. In view of this fact, the Methodist Church, since first founded, has possessed all the elements of a regular temperance society. The spirit of the general

rule always covered the ground occupied by the most thorough temperance pledges; but the restoration of Mr. Wesley's original rule, by the General Conference of 1848, covers the whole ground, in letter, as well as spirit. Intemperance persisted in, is considered sufficient cause for expulsion from the church. It excludes from the kingdom of glory.

Prov. xx. 1: Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise. *Prov.* xxiii. 29-32: Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright: at the last it biteth like a serpent, and stingeth like an adder. *Isa.* v. 22: Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink. *Luke* xxi. 34: And take heed to yourselves,

lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Math.* xxiv. 48–51 : But and if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth. *1 Cor.* vi. 10 : Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

“The buying and selling of men, women, and children, with an intention to enslave them.”*

*This rule, common to Methodism, is plain, and speaks for itself ; and the PUBLISHERS, on their own responsibility, send it forth, without proof-text, note, or comment.

"Fighting,^f quarreling,^g brawling,^h brother going to law with brother,ⁱ returning evil for evil,^j railing for railing,^k the using many words in buying or selling.^l

5. Carnal strife of all kinds. ^{f, g, h, i, j, k, l}

^fActual combat. ^gAngry disputation. ^hLoud conversation. ⁱProsecuting members of the church, instead of referring your difference to the judgment of your brethren. ^jRetaliation. ^lAnd sly, dishonest maneuvering in matters of trade; all of which God's word forbids.

Psa. xi. 5: The Lord trieth the righteous; but the wicked, and him that loveth violence, his soul hateth.

Prov. xx. 3: It is an honor for a man to cease from strife: but every fool will be meddling. *Rom. xii. 18-20:* If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink:

for in so doing thou shalt heap coals of fire on his head.

James i. 19: ^hWherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. *Eccl. v. 2:* Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth; therefore let thy words be few.

1 Cor. vi. 1-8: Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? But brother goeth to law with

brother, and that before the unbelievers. Now, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.

¹*1 Thes.* v. 15: See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. *Rom. xii. 17-20:* Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire on his head.

¹*Pet. iii. 9:* Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are there-

unto called, that ye should inherit a blessing. 1 Pet. ii. 21-23: For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously.

'Have you any thing to sell, set a reasonable price upon it, if that does not satisfy the purchaser, nothing more need be said: if you wish to purchase an article, be willing to give its value, if this does not satisfy the owner, words need not be multiplied.

'*Math.* v. 37: But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

"The buying or selling goods that have not paid the duty.

The giving or taking things on usury,
i. e., unlawful interest."

6. Dishonest or extortionary dealing.^{m, n}

^mIt is usury in an important sense to take any amount of hire for money loaned to our neighbor when in distress.

ⁿ*Rom.* xii. 17: Provide things honest in the sight of all men. *Heb.* xiii. 18: Pray for us: for we trust that we have a good conscience, in all things willing to live honestly.

ⁿ*Exo.* xxii. 25: If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. *Lev.* xxv. 35, 36: And if thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

“Uncharitable or unprofitable conversation: particularly speaking evil of magistrates and ministers.”

7. Slander, and especially the character of public rulers in church and state.^o

^oAs a Christian family, it is your duty,

it is your interest to cultivate feelings of respect towards all ; and especially towards ministers and magistrates, rulers in church and in state.

The importance of observing this rule is obvious. Gossiping and slander saps the very life of common piety: the power of the ruler to rule, and the minister to do good, depend to a great extent upon the estimate set upon them by community; just in proportion as you diminish this reputation, (and especially in this country where public opinion is the law) you diminish the power of one to rule and of the other to do good.

Tit. iii. 1, 2: Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. *James* i. 19: Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. *Rom.* xiii. 1-7: Let every soul be subject unto the higher powers. For there is no

power but of God ; the powers that be, are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same ; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also : for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues : tribute to whom tribute is due ; custom to whom custom ; fear to whom fear ; honor to whom honor. *Eph.* iv. 31 : Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice. *1 Thes.* v.

12, 13: And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves.

"Doing to others as we would not they should do unto us.^p

Doing what we know is not for the glory of God: as,

The putting on of gold and costly apparel.^q

The taking such diversions as cannot be used in the name of the Lord Jesus.

The singing those songs, or reading those books, which do not tend to the knowledge or love of God.^r

Softness and needless self-indulgence.^s

Laying up treasure upon earth.^t

Borrowing without a probability of paying; or taking up goods without a probability of paying for them."^u

8. ^pSelfishness. ^qGaudy apparel. ^rWorldly amusement. ^sLaziness. ^tThe love of money. ^uCareless dishonesty.

^pA violation of the Saviour's rule.

^p*Math.* vii. 12: Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

^qChristians should be governed by neatness, convenience and utility, in all that appertains to their person and habitations, and not by extravagance and show. Their Lord's money is not put into their hands for such purposes; but to feed the poor and build up the kingdom of Christ.

^q*1 Tim.* ii. 8-10: I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness) with good works. *1 Pet.* iii. 3, 4: Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in

that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

¹Nothing is more vitally important than the amusements or recreations of your family. The character and destiny of your children, for time and eternity, to a great extent, will be fixed by the company they keep, the books they read, and the songs they sing. If these are wrong, all will be wrong. Supply your family with good reading; if you have to go with one meal less a day till paid for, furnish them with healthy spiritual songs: and teach them to go without company, unless that which is good can be obtained.

¹*Math.* xvi. 24: Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. *James* v. 13: Is any among you afflicted? let him pray. Is any merry? let him sing psalms. *1 Cor.* xv. 33: Be not deceived: evil communications corrupt good manners. *2 Cor.* vi. 17, 18: Wherefore, come out from among them,

and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

^tThe love of money is the ruling passion of our country, and the curse of the church: shun it then, as you would death.

^t*Luke* xvi. 13: No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. *1 Tim.* vi. 8-10: And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

^u*Psalm* xxxvii. 21: The wicked borroweth and payeth not. *Prov.* xxii. 7: The

borrower is servant to the lender. *1 Cor.* vi. 8: Nay, ye do wrong, and defraud, and that your brethren.

The above named evils, and others not here named, you discover are to be shunned for several reasons.

To save you from rebellion against God, for he forbids them. Because they *are* evil. Again, as an evidence of the genuineness of your desire to flee from the wrath to come, and to be saved from sin. And lastly, as the condition upon which you are to be continued in society.

IV. The fourth division of the General Rules, refer to your benevolence and practical usefulness as a Christian family.

5. "It is expected of all who continue in these societies, that they should continue to evidence their desire for salvation,

Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity, doing good of every possible sort, and, as far as possible, to all men.

To their bodies, of the ability which

God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick, or in prison.^a

To their souls, by instructing, reproving, or exhorting all we have any intercourse with; trampling under foot that enthusiastic doctrine, that ‘we are not to do good unless our hearts be free to it.’^b

By doing good, especially to them that are of the household of faith, or groaning so to be; employing them preferably to others, buying one of another, helping each other in business; and so much the more because the world will love its own, and them only.^a

By all possible diligence and frugality, that the gospel be not blamed.

By running with patience the race which is set up before them, denying themselves, and taking up their cross daily; submitting to bear the reproach of Christ, to be as the filth and offscouring of the world; and looking that men should say all manner of evil of them falsely for the Lord’s sake.”

^aYour benevolence and usefulness as a family is to be shown in several ways.

1. You are to do all in your power for the bodies, or temporal interest of all men, and especially for the poor and sick, and such as belong to the household of faith.

Psalm cxii. 5, 9: A good man showeth favor, and lendeth: he will guide his affairs with discretion. He hath dispersed, he hath given to the poor; his righteousness endureth forever. *Gal. ii. 10*: Only they would that we should remember the poor; the same which I also was forward to do. *Gal. vi. 10*: As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

^b2. You are to do all in your power to persuade all to whom you have access, to seek the salvation of their souls.

To succeed in this, several things are necessary.

You must shun every known evil, perform every known duty, and by prayer and faith possess the life of God in your own

soul: you must make others feel that you possess what you recommend.^b

Daniel xii. 3: And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. *James* v. 19, 20: Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

V. The fifth and last division of the general rules, refers to your observance of the ordinances of the house of God as found in his word.

“(6) It is expected of all who desire to continue in these societies, that they should continue to evidence their desire of salvation,

Thirdly, By attending upon all the ordinances of God: such are,

The public worship of God:^a

The ministry of the word, either read or expounded:^a

The supper of the Lord :^b

Family and private prayer :^c

Searching the scriptures :^e

Fasting or abstinence.”^d

*1. The public worship of God.

*By attending upon the public worship of God, the ministry of the word either read or expounded, you are to understand, that God has made it the duty of every man, woman, and child, capable, to assemble at the place appointed, and worship him *publicly*, as often as the Sabbath comes. No religious service at home is acceptable to God as a substitute, when by efforts proportionable to the importance of the duty, we can reach the place of public worship.

One of the great standing rules of every well trained Methodist family, requires every member of the family to fill his place in the house of God; not occasionally, but every Sabbath, if able.

God has commanded all men to worship him publicly, and has set apart one day out of seven to be thus employed, and in no other way. It is not for us to say that

every thing shall be agreeable and convenient, &c. God commands; it is for us to obey.*

**Lev.* xix. 30: Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord. *Ezek.* xlvi. 3, 4: Likewise the people of the land shall worship at the door of this gate before the Lord, in the sabbaths, and in the new moons. And the burnt offering that the prince shall offer unto the Lord in the Sabbath day, shall be six lambs without blemish, and a ram without blemish. *Mark* vi. 2: And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? *Isa.* lviii. 13, 14: If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own

pleasure, nor speaking thine own works: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. *Luke* iv. 16-19, 31: And he came to Nazareth where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. *Luke* xiii. 10: And he was teaching in one of the synagogues on the Sabbath.

Acts xiii. 14, 15, 27, 42, 44 : But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath. And the next Sabbath day came almost the whole city together to hear the word of God. *Acts* xv. 21 : For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day. *Acts* xviii. 4 : And he reasoned in the synagogues every Sabbath, and persuaded the Jews and the Greeks. *Acts* xx. 7 :

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. *Heb.* x. 25: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

2. The sacrament of the Lord's Supper.^B

^BThis sacrament is a vastly important rite, the observance of which you are not at liberty to omit.

1. The obligation to observe it is universal and imperative. The Savior commands it.^B

^B*1 Cor.* xi. 24: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

2. The bread and the wine, the physical elements constituting the sacrament, are the divinely appointed means, to represent to our faith more clearly than any other means, the body and blood of Christ our passover.^B

^B*Math.* xxvi. 26-28: And as they were

eating, Jesus took bread, and blessed it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins.

3. This sacrament is the great commemorative, or monumental rite, the partaking of which, by you and all the Savior's friends, is equivalent to the creation of a monument of the Savior's death—the design of his death, and of the promise made, that he will come again.^B

^B*1 Cor. xi. 26:* For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

3. It is the sign, seal or pledge of the covenant of grace between God and his people; and witnesseth, that we, on our part, promise by grace to perform all the duties required in God's word: and that God on his part, hath promised to bestow on us all the blessings of the new and everlasting covenant.

^b*Luke xxii. 19, 20*: And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

^cFamily and private prayer.^c

^cIn reference to this important duty, among other things, the following considerations should govern you as a family. You should be as willing to go without your breakfast and supper, as morning and evening prayer. Better starve the body than the soul. The time for family worship should not be fixed when it will most accommodate worldly interest; but at a time most favorable to the spiritual improvement of the family. Family prayer should always be accompanied with reading the Bible, and singing, when convenient: evening service should be early, before the younger part of the family retire for the night. Faith in the grace and promises of God is essential to saving

family worship. All under the control of the family should be required to be present.

Jer. x. 25: Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. *Psalm lv. 17:* Evening and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice. *Luke xviii. 1:* And he spake a parable unto them to this end, that men ought always to pray, and not to faint.

In respect to private or secret prayer, several things may be suggested. You will find it difficult, if not impossible, to lead a Christian life, without much prayer in secret; much is to be gained by stated seasons of secret communion with God. The last thing on retiring at night, and the first when rising in the morning, should be to bow secretly before God: after breakfast, before engaging in the regular business of the day, and then after supper, before en-

tering upon the calls of the evening, are appropriate seasons for secret devotion.

Math. vi. 6: But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly. *Luke vi. 12:* And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

4. Fasting or abstinence.^a

^aThis duty is required in the word of God, and in the Discipline of the church. It is doubtless promotive of both temporal and spiritual health, when duly regulated. It has been customary with the church, and all good men in all ages, to fast in times of calamity; and our Savior informs us, that in some cases, it is absolutely necessary.

Joel i. 14: Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the LORD your God, and cry unto the LORD. *Daniel ix. 3:* And I set my face

unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. *Math.* vi. 17, 18: But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly. *Mark* ix. 29: And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

5. Searching the scriptures.^e

^eI have placed the searching of the scriptures last, not because it is thought to be least among the ordinances, but because the greatest (this is the source of all others); and for the purpose of placing before you a more extended plan of searching the scriptures.

In reading the word of God, you should read it,

1. As God's word and not man's.
2. Read some part of the Bible every day.
3. Read each book through.

4. Be careful to ascertain the original design of each book.
5. Remember the whole Bible centers in one great object, the directing all that read to Christ.
6. Accustom yourselves to illustrate the Bible by itself, especially one Testament by the other: this is strictly necessary in respect to the prophecies and types concerning Christ.
7. Guard against confounding the moral with the ceremonial law.
8. Make yourselves, as far as possible, acquainted with the geography and chronology of the Bible; and also with the Jewish offices and sacred festivals.
9. In all you have to do with the word of God, keep it always before the mind, that it is the great medium through which God communicates to the world, not only intelligence, but the all-saving power of his gracious spirit.

Questions on the chapter:

1. What does this chapter contain? p. 103.

2. What does the first division of the general rules include? Div. I. page 103.

3. What three important duties are required of the class-leader and his members in this division? Div. I. Fig. 1, 2, 3, pages 105-109.

1. What does the second division of the general rules include? Div. II. page 109.

2. Upon what condition are persons received into church membership? page 109.

3. What three objections are urged by other denominations to this condition? page 110.

4. What answer may be given to these objections? pages 111-115. Fig. 1, 2, 3, 4, 5.

5. Has the Methodist Church provided for the instruction of applicants for membership as thoroughly as other churches, and does she require of such as much religious experience? pages 112-115. Fig. 4, 5.

1. What does the third division of the general rules contain? Div. III. page 115.

2. Name the different classes of evils prohibited in this division? pages 116, 117, 118, 119, 121, 122, 125, 126, 129.

3. What scriptures are quoted, showing that these evils are likewise prohibited in God's word?

1. What does the fourth division of the general rules refer to? Div. IV. page 133.

2. How are we expected to make ourselves benevolent and useful? page 135. Fig. 1, 2.

3. What seems to be necessary to make us successful in persuading others to seek salvation? page 135.

1. What does the fifth division of the general rules embrace? Div. V. page 136.

2. What ordinances are herein named? pages 136, 137. Fig. 1-5

3. What has God made the duty of all on the Sabbath day? page 137.

4. Why are we so imperatively required to observe the sacrament of the Lord's Supper? pages 141, 142. Fig. 1-4.

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5. What considerations should govern you in reference to family worship? page 143.

6. What is suggested upon the subject of secret prayer? page 144.

7. How should God's word be read? page 146.

CHAPTER VI.

A SYSTEMATIC PLAN FOR STUDYING THE BIBLE ;
DESIGNED FOR BIBLE CLASSES, PRIVATE STUDENTS AND CHRISTIAN FAMILIES.

IN using the plan here recommended, the whole Bible is divided into eight divisions : each division is studied in connection with the age or period of the world to which it belongs. Eight standing questions are instituted upon each division, including all that is important in the events, personages, religious institutions, morals and doctrines, belonging to the period or age.

This plan places before the mind a definite period of time, its length, and all that part of the Bible that belongs to its history ; this history is then examined : 1. Its important events ; 2. Its distinguished persons ; 3. Its religious institutions and moral practices ; 4. Its doctrines.

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Directions. — The first four questions should be repeated every time the class meets, until the answers are familiar; this might be kept up from one period to the other, until the scholar is able to answer all the first four questions. The second four questions are four general topics, each constituting a lesson upon the period under examination.

The first four questions being answered by the class, all together, the member at the head of the class will select an important event, and announce the same in his own language, naming the book, chapter and verse, in which contained. The scholar should be at liberty to make his selection from any part of the history belonging to the period.

The event being selected, the teacher, and afterwards the scholars, will ask whatever questions, and make whatever scripture references may seem to be important to the examination of the event, &c.

This done, the second member of the class will make a selection; and so on.

When the events of the period are duly examined, the same course will be pursued with the distinguished persons, or all the first four questions. It is not advisable to make more than four lessons to a period until the whole shall have been gone through at least once.

FIRST PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining?

Answer.—The first.

2. Between what two great events is this period placed?

Ans.—The Creation and the Deluge.

3. What is the length of this period?

Ans.—1656 years.

4. What part of the Bible belongs to the history of this period?

Ans.—The first eight chapters in Genesis, except the last nine verses.

Lesson I.

1. What are the most important events or facts recorded in the history of this period?

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Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What religious institutions and moral practices, taught or prohibited, belong to this period?

*

Lesson IV.

4. What are the doctrines taught in this period, and scriptures sustaining them?

SECOND PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining?

Ans.—The second.

2. Between what two great events is this period placed?

Ans.—The Deluge and the call of Abraham.

3. What is the length of this period.

Ans.—Four hundred and twenty-seven years.

4. What part of the Bible belongs to the history of this period?

Ans.—From *Genesis* viii. 14, to xii. 5.

Lesson I.

1. What are the most important events or facts recorded in the history of this period?

Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What are the religious institutions and moral practices, taught or prohibited, belonging to this period?

Lesson IV.

4. What are the doctrines taught in this period, and scriptures sustaining them?

THIRD PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining?

Ans.—The third.

2. Between what two great events is this period placed?

Ans.—The call of Abraham and the exodus of Israel from Egypt.

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3. What is the length of this period?

Ans.—Four hundred and thirty years.

4. What part of the Bible belongs to the history of this period?

Ans.—From *Genesis* xii. 6, to *Exodus* xii. 42.

Lesson I.

1. What are the most important events or facts recorded in the history of this period?

Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What religious institutions and moral practices, taught or prohibited, belong to this period?

Lesson IV.

4. What are the doctrines taught in this period, and scriptures sustaining them?

FOURTH PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining?

Ans.—The fourth.

2. Between what two great events is this period placed?

Ans.—The exodus of Israel and their entrance into Canaan.

3. What is the length of this period?

Ans.—Forty years.

4. What part of the Bible belongs to the history of this period?

Ans.—From *Exo.* xii. 43, to *Josh.* v. 10. *Job* is supposed to belong to this period.

Lesson I.

1. What are the most important events or facts recorded in the history of this period?

Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What religious institutions, and moral practices, taught or prohibited, belong to this period?

Lesson IV.

4 What doctrines are taught in this period, and scriptures sustaining them?

FIFTH PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining?

Ans.—The fifth.

2. Between what two great events is this period placed?

Ans.—The entrance of Israel into Egypt, and the dedication of Solomon's Temple.

3. What is the length of this period?

Ans.—Four hundred and forty-eight years.

4. What part of the Bible belongs to the history of this period?

Ans.—It commences at *Josh.* v. 11, and includes *Judges*, *Ruth*, 1 and 2 *Samuel* and the first eight chapters of 1 *Kings*. The book of *Psalms* chiefly belongs to this period.

Lesson I.

1. What are the most important events

or facts recorded in the history of this period?

Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What religious institutions, and moral practices, taught or prohibited, belong to this period?

Lesson IV.

4. What are the doctrines taught in this period, and the scriptures sustaining them?

SIXTH PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining?

Ans.—The sixth.

2. Between what two great events is this period placed?

Ans.—The dedication and the Babylonian captivity.

3. What is the length of this period?

Ans.—Four hundred and fifteen years.

4. What part of the Bible belongs to the history of this period?

Ans.—Commencing at the ninth chapter of 1 *Kings*, it includes 2 *Kings*, 1 and 2 *Chronicles*, *Proverbs*, *Ecclesiastes*, *Solomon's Song*, *Isaiah*, *Hosea*, *Joel*, *Amos*, *Jonah*, *Micah*, *Nahum*, *Zephaniah*, *Habakkuk*, *Jeremiah*,* *Lamentations*,* *Ezekiel*,* *Daniel*,* *Obadiah*.†

Lesson I.

1. What are the most important events or facts recorded in the history of this period?

Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What religious institutions, and moral practices, taught or prohibited, belong to this period?

*These belong partly to the sixth and partly to the seventh periods.

†Doubtful.

Lesson IV.

4. What are the doctrines taught in this period, and scriptures sustaining them?

SEVENTH PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining?

Ans.—The seventh.

2. Between what two great events is this period placed?

Ans.—The captivity and the birth of Christ.

3. What is the length of this period?

Ans.—Five hundred and eighty-eight years.

4. What part of the Bible belongs to the history of this period?

Ans.—*Ezra, Nehemiah, Esther, Haggai, Zechariah, and Malachi.*

Lesson I.

1. What are the most important events recorded in the history of this period?

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Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What religious institutions and moral practices, taught or prohibited, belong to this period.

Lesson IV.

4. What are the doctrines taught in this period, and scriptures sustaining them?

EIGHTH PERIOD OR AGE OF THE WORLD.

1. What period or age of the world are we examining.

Ans.—The eighth.

2. Between what two great events is this period placed?

Ans.—The birth of Christ and the close of the first hundred years of the gospel dispensation.

3. What is the length of this period?

Ans.—One hundred years.

4. What part of the Bible belongs to the history of this period?

Ans.—All the New Testament scriptures

Lesson I.

1. What are the most important events recorded in the history of this period?

Lesson II.

2. Who are the most distinguished persons belonging to this period, and for what?

Lesson III.

3. What religious institutions and moral practices, taught or prohibited, belong to this period?

Lesson IV.

4. What are the doctrines taught in this period, and the scriptures sustaining them?

CHAPTER VII.

A COLLECTION of scripture lessons upon various subjects, to be read upon appropriate occasions, and especially in family worship, selected principally from the Psalms, and from the miracles, parables, and remarkable discourses of our Savior.

SUBJECTS.	BOOKS.—CHAPTER.
Penitential :	Psalms, vi. xxxviii. li. xxv. xxxii. cii. cxxx. cxlii. xl. xli. cihi.
When deprived of the public means of grace :	Psalms, xiii. xlivi. lv. lxii. lxiii. lxxxiv. cxliii. cxliv.
Afflicted, but not destitute of consolation :	Psalms, xxii. lxix. lxxvii. lxxxviii. cxlii.
Confidence in God because doing his will; though chastened for having done otherwise :	Psalms, vii. xvii. xxv. xxxv. lxxvii. lxix. cxxx. xlix. cxxxvii. liii. l. x. xv. xxv. xxix. xxxvi. lxxxix. xcii. xciii. cxxiii.

SUBJECTS,	BOOKS.—CHAPTER.
When persecuted :	Psalms, xliv. xxvii. x. xxviii. lxxix lxxx. lxxxiii. lxxxix. xciv. ccii. cxxiii. cxxxvii.
Thanksgiving :	Psalms, xviii. xxi. xxx. lxv. lxvi. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.
God's goodness and mercy toward the faithful :	Psalms, xxiii. xxxiv. xxxvi. xci. c. ciii, cvii. cxvii. cxxi. cxiv. cxlvi.
Good and bad men: the happiness of one, and the misery of the other	Psalms, i. v. vii. ix. xi. xiv. xv. xvii. xxiv. xxv. xxxii. xxxiv. xxxvi. xxxvii. cxxvii. cxxviii. cxxxiii.
The attributes of Deity :	Psalms, viii. xix. xxiv. xxix. xxxiii. xlvi. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvi. xcix. cxii. cxix. cxxi. cxxv. cxxvii. cxxxviii. cxlvi. cxlviii. ci.
The law of God :	Psalms, xix. cxix.

SUBJECTS.

BOOKS.—CHAPTER.

Christ our Redeemer :	Isaiah, xi. xii. ix. xxxv. lili. lv. lxiii. Malachi iii.
Christ our Shepherd :	Psalm xxiii. John x.
Christ our King :	Psalm ii.
Justification by faith :	Romans iii. iv. v. Gal. iii. Ephesians ii.
Holiness :	Romans vi. Philippians iv.
Perseverance :	Hebrews xii.
Love to God :	1 John, iii.
Brotherly love:	1 John, iv.
Christ's discourse with Nicodemus :	John iii.

OUR SAVIOR'S PARABLES.

The Sower :	Matthew xiii. 1-23, 36-43.
The Tares :	" " 24-30.
The Mustard Seed :	" " 31-32.
The Leaven :	" " 33.
The Treasure:	" " 44.

SUBJECTS.

The Pearl of Great Price :
 The Net cast into the Sea :
 The Unmerciful Servant :
 The Two Debtors :
 The Good Samaritan :
 The Rich Fool :
 Servants waiting for their
 Lord :
 The Barren Fig Tree :
 The Dishonest Steward :
 The Rich Man and Lazarus :
 The Unjust Judge :
 The Pharisee and Publi-
 can :
 The Laborers in the Vine-
 yard :
 The Pounds delivered :
 The Vineyard :
 The Marriage Feast :
 The Ten Virgins :
 The Talents :
 The Sheep and Goats :

BOOKS.—CHAPTER.

Matthew " 45, 46.
 " " 47, 50.
 " xviii. 18.
 Luke vii. 36-50.
 " x. 25-37.
 " xii. 16-21.
 " " 35-48.
 " xiii. 6-9.
 " xvi. 1-12.
 " " 19-31.
 " " 1-13.
 " xviii. 9-14.
 Matthew xx. 33-46.
 Luke xix. 12-27.
 Matthew xxi. 33-46.
 " xxii. 1-14.
 " xxv. 1-13.
 " " 14-30.
 " " 31-46.

OUR SAVIOR'S MIRACLES.

A Demoniac Cured : | Mark i, 23-28.
 Simon's Wife's Mother
 Cured : | " i. 30, 31.
 Leper Healed : | " " 40-45.

SUBJECTS.	BOOKS.—CHAPTER.
The Centurion's Servant :	Matthew viii. 5-13.
Two Blind Men receive their Sight:	" ix. 27-31.
Sick of the Palsy Restored:	" " 1-8.
The Dumb Demonia Healed:	" ' 32-33.
Issue of Blood made Whole:	Luke viii. 43-48.
The Cripple at Bethesda :	John v. 1-9.
The Withered Hand :	Matthew xii. 10-13.
The Canaanite Woman's Daughter:	" xv. 23-28.
The Deaf and Dumb Man Restored:	Mark vii. 31-37.
The Blind Man:	" viii. 22-26.
The Boy Possessed of a Devil :	Matthew xvii. 14-21.
The Man Born Blind :	John ix.
Eighteen Years' Infirmity :	Luke xiii. 11-17.
Ten Lepers :	" xvii. 11-19.
Widow's Son Raised from the Dead:	" vii. 11-17.
Jarius' Daughter :	Matthew ix. 18-26.
Lazarus Raised :	John xi. 1-46.

OUR SAVIOR'S REMARKABLE DISCOURSES.

Sermon on the Mount : | Matthew v. vi. vii.

SUBJECTS.	BOOKS.—CHAPTER.
Ordination Charge to the Apostles:	Matthew x.
Denunciation against Chorazin, &c.	" xi. 20-24
The Plucking of Corn on the Sabbath-day by the Disciples:	" xii. 1-18.
Inward Purity :	" xv. 1-20.
Giving and taking Offense and forgiving Injuries:	" xviii.
Scribes and Pharisees denounced :	Luke xi. 37-45.
Humility and Prudence :	" xiv. 7-14.
Conditions of Eternal Life:	Matthew xix. 16-30.
Predictions of the Destruction of Jerusalem:	Matthew xxiv.
Consolatory:	John xiv. 16: Matthew xxvi. 31-82: xxviii. 16-20.

CHAPTER VIII.

RULES TO BE OBSERVED IN THE GOVERNMENT OF A CHRISTIAN FAMILY.

ONE great rule includes the whole in reference to the conduct of husband and wife, viz: treat one another as you would your own flesh. *Gen. ii. 21-24:* And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh. *Math. xix.*

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4-6: And he answered and said unto them, Have ye not read, that he which made them at the beginning, made them male and female; and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. *Eph.* v. 22-33: Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love

their wives as their own bodies: he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

This great rule, among other things, includes the following considerations:

1. Study to employ, at all times, terms of candor and profound respect in all your intercourse with each other.

2. When one of you from any cause becomes perplexed or troubled, let it be the interest and pleasure of the other, by all Christian means, to conciliate and soothe the troubled spirit.

3. Consult each other most respectfully,

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upon all subjects appertaining to the interest of the family.

4. While it is the right of the husband to decide all questions upon which you may not agree, referring to the general interest of the family, the husband will not forget that there are many questions belonging to the arrangement of the house, &c. &c. which belong to his wife; for the decision of which, as a wife and a mother, she, and not he is responsible. *Gen. xvi. 6:* But Abraham said unto Sarai, behold thy maid is in thy hand; do to her as it pleaseth thee; and when Sarai dealt hardly with her, she fled from her face.

5. There should be no interfering with one another's rights of conscience. Though it be strictly proper that you advise with each other, there should be no compulsion in matters of religion.

6. Spend all the time in company with each other, that the callings of life will possibly admit: you cannot give the time that you should spend together to others, without ruinous consequences to your family.

7. Make your interests, cares, pleasures, and pains the subjects of daily prayer in behalf of one another.

RULES FOR THE GOVERNMENT OF YOUR CHILDREN.

Nothing, apart from your own souls' salvation, can so effectually promote your own happiness and the happiness of those around you, as the good order of your children. Notwithstanding the importance of training our children aright, but little skill is exercised by parents in general upon the subject. Some, through ignorance or neglect of what is important in the training of children, do too little. Others, through a misguided zeal, do too much. That you may avoid these extremes, it is highly important that you lay down a few great principles, or rules, as landmarks, and then labor to guide your children by them. I am acquainted with a very orderly family of children who seem to have been made what they are, by the observance of three great principles.

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They were taught

1. To obey and love their parents.
2. To be always industriously employed
3. To be strictly honest in all things.

Had these parents added one more article, they would have included the whole code: viz: Love to God with all the heart and with all the soul, &c. and their neighbor as themselves. This, however, all the children are faithfully trying to add.

In directing your children in the way of life, the observance of the following rules will be found highly serviceable:

1. Set before your children good examples; this is necessary in feeling, word, look, and action.
2. Breathe the right spirit and temper among them. Much depends upon the kind of moral atmosphere in which your children live.
3. Your will is the law of your children; be sure to let them know that you never enforce this law, except when necessary. Therefore,
4. Never require any thing of your

children by way of restraint or duty, that is not highly important; but when you command, see that it is done. Let your words be few, but mild and firm.

5. Be certain to furnish your children with some useful employment, not only mental, but bodily. Unless you do, to govern them will be next to an impossibility; besides, this is necessary to the true development of their mental and physical energies.

6. Accustom your children to appeal to your decisions in all difficulties that they cannot mutually adjust among themselves. No one should be allowed to take the law into his own hand.

7. Never suffer your children to associate with vicious or vulgar company; better have none, than bad company; decide with care when, and with whom they visit.

8. Labor to make your children understand that they are a community of themselves, and that they are to depend upon possessions within themselves for happiness

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here, and not upon the outward excitement of receiving and paying visits, and hearing and sending news, &c. &c.

9. Regularity and fervor in family devotions will do much toward securing a well governed family. See that the whole family (not only the children, but with care gather all in your employ), are at the family altar.

10. Teach them by feeling, precept, and action, that there are three great sources or fountains of happiness from which all, to a greater or less extent, may draw supplies, viz: piety, intelligence, and usefulness. And that in the pursuit of these, the two great commandments (love to God and to man,) are to be kept.

11. Teach them by every means within your reach, that their course in life must be directed and supported,

First, By the *word* of God, as the rule *by* which to act.

Secondly, By the Spirit of God, as the power through which to act.

Thirdly, The happiness of mankind, and

the possession of the image of God, the great objects for which they are to act.

12. Finally, after having done all in your power to give direction to your children, carry them continually to God in prayer, depending as much upon the power of his grace, to make and keep your children right, as you would, had you done nothing.

CHAPTER IX.

The progress of the saving grace of God in the heart, divided into four parts, presented in questions and answers, upon the different steps constituting each part, designed to serve as a brief family catechism on experimental religion.

PART I.

Question.—What may be considered the first part of the progress of the saving grace of God in the heart?

Answer.—The communication of light, or information to the understanding in reference to five great scriptural truths, which may be considered so many steps in this part of the work of grace.

Q.—What are these great scriptural truths?

A.—They are the following: All men without repentance are,

1. Guilty of sin; that is, the transgres-

sion of God's law. *1 John iii. 4:* For sin is the transgression of the law.

2. Condemned *for* sin.

3. Polluted *by* sin.

4. Because guilty *of*, condemned *for*, and polluted *by* sin, exposed to the consequences of sin, which is eternal death.

5. Though guilty *of*, condemned *for*, polluted *by*, and exposed to the consequences of sin, provision is made in the gift, incarnation, death, resurrection, and intercession of our Lord Jesus Christ, whereby guilt may be removed, pardon obtained, pollution washed away, and we rescued from the consequences of sin, which is eternal death.

Q.—By what means is this light, or information communicated to the mind, in reference to these truths?

A.—The word of God tells us that these things are so, and the Spirit of God makes us feel that they are so.

Q.—Do you recollect in what part of the Bible these truths are stated? Where is it said,

1. That mankind are guilty of sin ?

A.—Rom. iii. 19: Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world become guilty before God.

2. That they are condemned for sin ?

A.—John iii. 18: He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.

3. That they are polluted by sin ?

A.—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Math. xv. 19, 20: For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man.

4. That because guilty of, condemned for, and polluted by sin, exposed to eternal death, which is the consequence of sin ?

A.—Psalm ix. 17: The wicked shall be turned into hell, and all the nations that forget God. *Psalm l. 22:* Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. *Math. xxv. 46:* And these shall go away into everlasting punishment: but the righteous into life eternal. *John v. 29:* And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *Rom. ii. 8, 9:* But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. *Rom. vi. 23:* For the wages of sin is death. *2 Thes. ii. 10–12:* And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who

believed not the truth, but had pleasure in unrighteousness.

5. That, though guilty of, condemned for, polluted by, and exposed to the consequences of sin, provision is made in the gift, incarnation, death, resurrection and intercession of our Lord Jesus Christ, whereby guilt may be removed, pardon obtained, pollution washed away, and we rescued from the consequences of sin.

A.—Isaiah liii. 4—6: Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. *Math.* xx. 28: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Luke* v. 31, 32: And Jesus answering, said unto

them, They that are whole need not a physician: but they that are sick. I came not to call the righteous, but sinners to repentance. *1 Tim.* ii. 5, 6: For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time. *Titus* ii. 13, 14: Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Heb.* ix. 28: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation. *1 Tim.* i. 15: This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. *1 Peter* ii. 24: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. *1 Peter* iii. 18:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. Men by nature do not savingly see and feel that they are guilty, condemned, polluted, and exposed to eternal death, and yet may be saved.

Q.—What must we do therefore, that our minds may be truly enlightened or informed by the word and Spirit of God in reference to these great truths?

A.—We must read the word of God, and learn the whole truth upon this subject, and pray for, and yield to, the influences of the Spirit, that we may feel all we learn.

Q.—If we read the word of God, honestly desiring to know the truth, and pray for and yield to the Holy Spirit, will we see that if impenitent, we are guilty, condemned, polluted, exposed to death, and yet may be saved?

A.—Most certainly. *Psalm xix. 7:* The law of the Lord is perfect, converting the soul. *John v. 39:* Search the

scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *2 Tim.* iii. 16, 17: All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. *John* xvi. 7, 8: Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. *1 Thes.* v. 19: Quench not the Spirit. *Math.* vii. 7: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. *James* iv. 8: Draw nigh to God, and he will draw nigh to you.

PART II.

Q.—What may be considered the second part of the progress of grace in the heart?

A.—The powerful emotions or excitement produced in the heart, by the communication of the foregoing truths to the understanding by the word and Spirit of God.

Q.—Are the emotions thus produced generally great?

A.—To see and feel clearly, that we are guilty, condemned, polluted, exposed to death, and yet may be saved, must of necessity fill the heart with great excitement.

Q.—Can you give any examples of such excitement recorded in the Bible?

A.—*Acts* ii. 37: Now when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? *Acts* ix. 6: And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. *Acts* xvi. 29–31: Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and

said, Sirs, what must I do to be saved ? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

Q.—Can you name some of the leading emotions or excitements of the heart, when awakened to our lost condition by the word and Spirit of God, as described above ?

A.—The first emotion is fear ; and is produced by a knowledge of the danger to which we see and feel we are exposed. Hence, *Prov.* ix. 10 : The fear of the Lord is the beginning of wisdom ; or *Prov.* xxvii. 12 : A prudent *man* foreseeth the evil, and hideth himself.

The second emotion is contrition, or abhorrence of sin as involving us in guilt and corruption, and as offensive to God. This is produced in answer to our cry to God for help, by the presentation of the mercy and goodness of God in Christ, which melts or saddens the heart, causing it to abhor that which has made us guilty, polluted the soul, and offended God.

The third emotion is a mixture of hope

and despair. This grows out of what we see and feel ourselves to be, and a desire and prospect of being what the promises say we may be. Sometimes one, and then the other predominates.

The fourth emotion or action of the heart is faith; to the exercise of which, we are introduced by the previous emotions, or actions of the heart.

Q.—Can you trace the relation existing between these emotions or actions of the heart?

A.—The word and Spirit of God makes us see and feel the guilt, condemnation, pollution and danger, in which sin has involved us; this causes us to cry to God for deliverance. In answer to our cry, God presents us in the gospel the great scheme of saving sinners, having so loved the world, that he gave his only-begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. This produces contrition; contrition gives us a right to the promises. *Psalm li. 17:* The sacrifices of God are a broken spirit: the

promises lead to the cross; then our confidence in the power of the cross to save us from condemnation, pollution and death, constitutes the great saving action of the heart called faith: the proper exercise of this affection, or act of the heart, faith in Christ, is immediately followed by the shedding of the love of God abroad in the heart, by the Holy Ghost given unto us. By the shedding abroad of the love of God in the heart, all that is painful in the former emotion is removed and an entire new class of affections, principles, and emotions, is brought into the heart of a most pleasurable kind. This constitutes the third part of the progress of the saving grace of God.

PART III.

Q.—What may be considered the third part of the progress of the saving grace of God in the heart?

A.—In the first part of the progress of grace, we see and feel our need of a Savior to save us from sin, and that such a

Savior is provided. The second part consisteth in the effect that this knowledge has upon the heart, bringing us to God, to obtain by faith in Christ the salvation needed. The third part is the salvation itself, which we saw and felt we needed, and which Christ came to impart. In other words, the first part is the awakening grace of God in the heart; the second, repenting or reforming grace; and the third is justifying and converting grace.

Q.—Can you describe the third part of the progress of grace in the heart, or justifying and converting grace, or show to what extent those are saved from sin who have progressed thus far?

A.—They that are justified and converted, or have reached the third part of the progress of grace, see and feel clearly that for the sake of Christ, their guilt is removed, pardon granted for all their sins, and pollution so far washed away that they are rescued from eternal death to which they were exposed (if they continue faithful), that they are accepted of God as

justified, and adopted as his children, and so far renewed in the spirit of their mind, as to love God and his cause more than every thing else.

Q.—What evidence have they that enjoy this state of grace that their guilt is removed, pardon granted, and they rescued from their exposure to death?

A.—The Spirit of God in the heart, accompanied by his word, not only produces this great change, but bears direct testimony that it has actually taken place.

Q.—Can you prove from the scriptures, that it is the privilege of Christians, to enjoy a clear evidence of their pardon, acceptance, and adoption, &c. as above described?

A.—This is clearly proved by the following, and many other passages. *Psalm li. 9–12*: Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free

Spirit. *Isa.* xii. 1, 2: And in that day thou shalt say, O **LORD**, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the **LORD JEHOVAH** is my strength and my song; he also is become my salvation. *Rom.* v. 1–5: Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. *Rom.* viii. 1, 2, 14–16: There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For as

many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. *2 Cor.* i. 22: Who hath also sealed us, and given the earnest of the Spirit in our hearts. *Gal.* iv. 6: And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *1 John* iv. 13: Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. v. 10: He that believeth on the Son of God hath the witness in himself.

PART IV.

Q.—In what does the fourth part of the progress of the grace of God in the heart consist?

A.—It consists chiefly in an increase of the knowledge and love of God, by which the heart becomes conformed to the image of God, and the power of divine grace.

Q.—Do the scriptures teach, that after we have progressed so far as to see and feel our guilt, condemnation, pollution, and exposure to death; and being moved by this knowledge, have come to Christ; and by the exercise of faith in him, have obtained the evidence, that we are saved from the guilt and condemnation of sin, and so far from the pollution of sin as to rescue us from the consequences of sin (if we continue faithful), and have received the Spirit of adoption, the love of God in the heart, and are so far renewed in the Spirit of our minds as to love God more than every thing else, that it is our privilege to make still further progress in the divine life?

A.—This is clearly taught in the scriptures by a variety of terms, and modes of expression.

Q.—Can you name some of the passages in which this state of religious progress is maintained?

A.—1. They that have faith, and have escaped the corruption that is in the world

through lust, are exhorted to add, that is, to justifying grace, the following graces: *2 Peter i. 4-7*: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.

2. They who have laid the foundation in repentance and faith, &c. are exhorted to leave these principles, and go on to perfection. *Heb. vi. 1-3*: Therefore, leaving the principles of the doctrines of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

3. The Corinthian church is exhorted to cleanse themselves from all filthiness, and perfect holiness. *2 Cor.* vii. 1: Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

4. This advanced state is represented as being washed until we are white. *Psalm* li. 7: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. *Isa.* i. 18: Come now, and let us reason together saith the **LORD**: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

5. It is represented as a progression in light, until the soul reaches mid-day. *Prov.* iv. 18: But the path of the just is as the shining light, that shineth more and more unto the perfect day.

6. As being filled with the fullness of God. *Eph.* iii. 16-19: That he would grant you, according to the riches of his glory, to be strengthened with might by

his Spirit in the inner man ; that Christ may dwell in your hearts by faith ; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

7. As having grown to a full stature. *Eph. iv. 11–13*: And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ : till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

8. As dead to sin, and alive to God. *Rom. vi. 2, 5, 6, 11, 12* : God forbid. How shall we, that are dead to sin, live any longer therein ? For if we have been planted together in the likeness of his death, we shall be also in the likeness of his

resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

9. As being sanctified. *1 Thes.* v. 23: And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. *1 Cor.* i. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

10. As being perfect in love. *1 John* iv. 18: There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Q.—Can you describe in other language this state of Christian perfection?

A.—1. It is emptying entirely, the heart of the world, and Satan, and flesh, and filling it with Christ. *Gal.* ii. 20: I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

2. The sanctified, holy, or those who have progressed to the fourth part of the progress of grace in the heart, are saved, not only from the guilt, condemnation, and future consequences of sin, but from the inward power, or dominion of sin, from the love or desire to sin. *Luke* xi. 21, 22: When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils. *Rom.* xii. 1, 2: I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be

not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3. Our passions are so many actions, or excitements of the soul, and are good or bad, just as the cause is good or bad by which they are excited. The unholy and unsanctified are excited by unholy causes; but the holy and sanctified are so renewed in the spirit of their minds, so possessed by the power of divine grace, that they are excited by holy causes only; hence it is natural for them to love God supremely, since he is infinitely holy, and the supreme cause of holiness.

Q.—Can you illustrate familiarly, the difference between the sanctified and unsanctified, in the resistance of unholy causes, or sin?

A.—Take two dishes, fill one with water, and the other with powder; let the dish of powder represent the unsanctified, the dish of water the sanctified or holy; let a spark of fire represent a temptation to sin; place

this in each dish, and the result will be, the dish of powder will explode, while the dish of water, unmoved, will quench the spark of fire. So with the unholy; the temptations of Satan when presented, like the dish of powder, ignite, and set on fire the unholy passions of the heart; while the holy, like the dish of water, unmoved, quenches the fiery darts of Satan; because, when he comes to them, as he did to their Master, he findeth nothing in them.

This state is beautifully described by the poet.

O ! for a heart to praise my God
A heart from sin set free!
A heart that always feels thy blood,
So freely spilt for me.

A heart resigned, submissive, meek,
My great Redeemer's throne :
Where only Christ is heard to speak,
Where Jesus reigns alone.

A heart in every thought renewed,
And full of love divine ;
Perfect, and right, and pure, and good,
A copy, Lord, of thine.

